

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 14, 1904.

VOL. VI, NO. 2

Lost Savour.

After setting forth in Matthew 5:3-12 the characteristics and privileges of the subjects of his kingdom, our Lord in 13-16 impressed their influence and responsibility under the figures of salt and light.

Nothing is more useful than salt and light. Light illuminates and purifies, warms and cheers, this dark and corrupt, this cold and sad world. Salt prevents from corruption and preserves from decay. This article has to do with only one of our Lord's figures, and with only one phase of it.

Salt may lose its savour. The illustration is not a mere supposition. Dr. Broadus quotes Maundell's statement, made about 1690, that he "found south of the Dead Sea masses of salt that had become tasteless;" and Thompson as saying that "it is a well known fact that the salt of this country (Palestine), when in contact with the ground, or exposed to rain and sun, does become insipid and useless." Salt then may become tasteless, may lose its pungent and preserving power.

The lost savour of a mass of salt cannot be restored. Jesus did not ask in this figure that if salt does lose its savour where-with shall the world be salted, but where-with shall the saline power of the salt be restored? That is, with what can one salt tasteless, savourless, salt? Maldonatus is quoted as saying, "There is no salt for salt." Mark in 9:50 asks: "But if salt have lost his saltiness, wherewith will ye season it?" And Jesus says here that because lost savour cannot be restored, savourless salt is good only for making pavements for the streets.

Disciples of Jesus may lose their influence. Because of their noble characteristics and exalted privileges, they may be ought to be, to the spiritual world what light and salt are to the physical world. But some do fail to exert any wholesome, salutary influence.

There is a sadder fact. The figure suggests, and it is not pressing it beyond the unfigurative teachings of the Scriptures and human observation that it does mean that a Christian who loses his influence cannot regain it, and often becomes worthless and a contempt. Yet he may be and remain a Christian, though never with the influence once lost.

It is a mistake to employ the figure in favor of the theory that a really regenerated man may fall from grace, lose his religion. Those who do it ought to remember that it would also teach that he can never recover it. But Jesus was talking about influence, and not about salvation.

This warning was not given to Apostles

only, but to all disciples, to every one who had the characteristics and privileges named above. But when a man high in office sinks low in life he cannot again rise to eminence in influence. The very gifts and opportunities which enable one to rise, if perverted sink him to the lowest degradation.

This warning ought to come with great light and power to the preacher. If he lose his influence through immoral conduct, he cannot, just cannot, regain it. There have been a few instances, thank God, not many. But we have some gifted men, eloquent and learned in pulpit, charming in the social circle, apparently clean in personal life, who fall into vices, and sink into depths of pity and contempt from which they can never rise. Friends attempt to lift and hold them up, but all to no avail. It is a fact, kick against it as we may, that a preacher who loses his salutary influence cannot regain it. He may be saved, shall be saved, if at heart he believes in Christ, loves righteousness and hates wickedness; but he can preserve nothing from ruin and decay. The salt has lost his savour, and it cannot be restored. The once beaming sun is behind a cloud, and will set amid the darkness. Oh man of God, "take heed to thyself."

H. F. S.

Resolutions.

Since the conditions are such in a portion of the field in which Bro. John Thompson has labored for the past six years as to render it impossible for him to continue his work at that point—for which cause he deems it best not to accept our call to continue his work with us, a work that has been glorious in its results, therefore be it

Resolved 1st, That we deeply deplore the severance of those sacred ties that have bound us together so long—for the loss of a pastor who has been so faithful in his labors and endeared himself to us in so many ways. Who has declared the truth in all its purity and power, who has brought to us joy and peace and spiritual strength and developed our church along all lines of Christian benevolence. That we are made sad indeed by this decision, which to us is a calamity, though we must and do recognize the fact that the Lord reigneth and we ask Him to sustain us in this dark hour. We are consoled by this assurance that our loss will be some other church's gain.

Resolved 2nd, That we commend Bro. Thompson to any church or people as a strong man, an able preacher, an earnest worker and a faithful pastor whose greatest desire is for the advancement of the

cause of our blessed Lord and for the development of his churches along all lines of Christian usefulness.

Rodney, Miss., Dec. 27th, 1903.

R. S. Gavin Announces For Evangelistic Work.

I hereby announce to the brotherhood that I have made my arrangements to do Evangelistic work exclusively. This is no rash step I have taken; for I have had the matter under prayerful advisement for the last four years. To my mind, it is the Lord's doing, and in His time and way He has brought about the arrangements that now exist.

I can't say I am sorry about it, and that I wish it were otherwise; for I am not sorry. I am glad I can enter this line of work, I like it, not because it has no rough side—it has not only a rough, but a dangerous side. I realize that some men, good in the regular pastorate, have made shipwreck of their usefulness, on the Evangelistic sea. In a sense I am no novice, I have had experience. God has blessed my efforts. I am sure if He wants me to succeed He will bless me in the future.

Such was David's logic; and in the strength of a faith like that he succeeded. It is my opinion that some of the methods of modern Evangelism have died because they were faulty. It appears to me that to be a successful Evangelist, it is not necessary to be either a crank or a monkey! The Gospel is still God's power unto salvation.

1st. I'll preach the Word. 2d. I'll preach the Word. 3d. I'll preach the Word. These three I'll do, so help me God! I trust my brethren will feel free to command me. I want work; and the more of it and the harder, the better it will suit me. For the benefit of the brethren who do not know me, let me say that no matter what else I may or may not be, I am no humbug. Please give me your encouragement, your prayers and your co-operation.

Yours in Him,

ROSEY GAVIN.

Meridian, Miss.

A Request.

I have received less than one-third of the minutes of associations for 1903. Many have doubtless overlooked the matter. I would be glad to get these minutes as soon as I can.

Very truly,

S. G. COOPER.

The brethren at Society Hill have finished paying for their new church house. Bro Posey is their pastor, and is hopeful of the outlook.

Our Foreign Mission Work in 1904.

BY R. J. WILLINGHAM, COR. SEC'Y.

As we enter upon the New Year, we should each carefully consider just what God wants us to do. He has all power and all wisdom, and if we are what He wants us, and where He wants us, and doing that He wants us, then we ought to rejoice. Let each one of us in the opening of the year try to stand at the foot of Calvary, and with our Lord look out over a lost world, and then inquire what He wants us to do. Southern Baptists can, and should make a great advance this year in giving the Gospel of Christ to dying men. We set the figure of our contribution in Savannah at the last Convention at \$300,000, but with the manifold blessings of God upon us, we can and ought to give beyond this amount. We are glad to report that some of the States are making good progress in raising the amounts, which they pledged in Savannah. Below we give the figures showing what each State had given from May 1st to December 31st, 1902, and from May 1st to December 31st, 1903. This is the giving for eight months. The next four months must show large receipts, if we go up to the Convention with a glorious increase, as we wish:

	1902.	1903.
Georgia.....	\$11,472 51	\$13,919 93
Virginia.....	9,870 42	10,951 90
Kentucky.....	8,465 14	8,850 37
South Carolina.....	7,061 76	7,907 46
North Carolina.....	5,412 01	7,517 07
Alabama.....	7,175 63	6,495 22
Missouri.....	3,232 86	6,204 56
Tennessee.....	3,021 31	4,869 51
Mississippi.....	3,360 85	4,238 30
Texas.....	4,804 57	3,159 97
Maryland.....	2,578 19	1,400 87
Louisiana.....	1,563 96	1,375 31
Florida.....	162 13	730 25
Arkansas.....	668 36	567 70
Dist. Columbia.....	257 93	347 14
Oklahoma.....	121 38	143 78
Indian Territ'y.....	126 31	137 74
Other Sources.....	3,038 35	624 68
Total.....	\$72,393 67	\$78,441 76

REPORTS FROM THE FIELDS.

We are glad to say that glorious reports are coming to us from most of our mission stations. Many are turning to the Lord, and new churches are being organized. The missionaries are hopeful, and are working in harmony and love. The Training Schools for young preachers are accomplishing great good. In a few years these trained workers will be mighty helpers in the work at the front. The medical missionaries are getting ready for more efficient service. Two hospitals have just been built, and these will greatly help the physicians at the front in caring for the bodies of those in distress. When the physicians have their patients in the hospitals, they have better opportunities to tell them of Jesus and His love. Our publication societies, though still young, are strengthening and growing. They are disseminating literature which will bring good fruit.

THE NEED OF WORKERS.

The greatest need with us just now is for consecrated, well prepared men and women, to go out to important stations at the front. Recently several have been appointed, but we need others, and earnestly again ask our people to pray the Lord that He will send forth laborers into the harvest.

THE NEED OF LEADERS AT HOME.

Many of our churches have made a large increase in their offerings, but in every case, there has been some consecrated man or woman who has taken the lead. Churches which formerly gave a small amount, have in cases quadrupled their gifts, and in some instances are contributing ten times as much as they formerly gave, but this was not done without effort on the part of someone to lead them forth. We are confident that there are a thousand churches in the bounds of our Convention, which would gladly give \$50,000 more than they are now giving, if only we had one or two men in each whose whole hearts were set for a great advance in this work of the Master. May the Spirit of God rest upon many of our people, so that they shall see that giving thought and time and business talent for God, counts just as surely as giving of their means, though oftentimes it is harder to give the former than the latter.

EBENEZER.

We do not feel like closing this New Year Greeting without raising our Ebenezer. Surely God has been our help, and has blessed us in the work that we have been trying to do for Him. When we consider that at the last Convention we were able to report 1,790 Baptisms on the foreign fields, and that since that time letters continue to pour in, telling of many, many converts during the year just closed, let us unite in thanking God for His mercies and praising Him for His goodness to the children of men.

Richmond, Va., Jan. 1st, 1904.

From Greenwood.

Our church held its annual conference on the night of the 31st of December, for the hearing of reports for the closing year and the election of officers for the year 1904. The meeting was held in the Armory from eight to eleven, most of the evening being spent socially, refreshments being served by the Ladies Aid Society. Reports were made by the pastor, Sunday school Superintendent, the deacons and leaders of the young peoples work, showing a good deal of hard work and encouraging progress. The pastor's report included over 600 religious visits made, about 110 sermons and addresses, three funerals (two of them out of town), eleven marriages, and fourteen received into the church, seven being by baptism.

The Ladies Aid Society has done a fine work as the report below will show.

Amount brought over from last year and collections during year, \$109.80.

Amount paid out during the year for various purposes, \$351.35.

Amount on hand, \$55.45.

—MRS. W. T. JOHNSON, Treas.

The Treasurer's report shows all current expenses for the year paid, with a nice balance remaining in treasury.

The deacons report pleasure in their work, and express gratitude for the liberality of the people and the cordial responses made to their appeals for subscriptions for the new year. Appropos of this last point I want to say that for the first time in its history the church becomes self-supporting, involving an addition to the current expense account of \$300.00. The deacons report that subscriptions to this fund was considerably in excess of the amount asked for for the year.

The treasurer's report shows \$1,057 contributed to general benevolence. The same plan of monthly contributions to this fund was, by unanimous vote, continued for the coming year. The gifts in January, February and March, go to State Missions; April, May and June to Foreign Missions; in July, August and September, to Home Missions; October to Ministerial Education; in November and December, to the Church Building Fund of the Convention Board; Thanksgiving to the Orphanage and Christmas to Sustenance.

The Sunday-school makes an excellent showing, as do also the two Unions, Junior and Senior.

The officers elected for the present year are R. M. Hight, clerk; S. G. Wilson, treasurer; and E. B. Bell, Sunday school Superintendent.

We are thoughtful and hopeful.

W. M. BURR, Pastor.

An Incident of the War.

It was in the winter of '63 when the Union troops were camped at Redbone. Their wagons had been sent out to gather in all the provisions that the citizens had stored away. All the corn, bacon and other supplies were taken to feed the army, and then they commenced moving all the rails from around the fields and in some instances the houses to make winter quarters for the soldiers.

Looking back to those times, after forty years it seems like some horrible dream. Mother and I were living here together and as our roads were guarded, we had to go through the field and byways to get to our nearest neighbor's house. Every day the "blue coats" would come to see if there was anything left that could be captured. Every chicken was taken except one old chancier that was wise enough to hide when he saw them coming. There were sometimes a few who would wish to protect us from the rabble, but about all they could do would be to show us some personal favor. There was one who was especially kind, (Mr. Stevens) who used to smoke the calumet of peace with mother and would exchange coffee for tobacco.

One evening the confederate scouts crossed over on this side the river and hid in an ambush. Soon some of the Union foragers came prowling along, and in the fray that followed one of them was killed.

This created intense excitement, and the officers threatened to kill every man in the community and burn every house. Our "yankee" friend came to warn us of the danger and told us if we had any valuables we had better try to secure them. Never will I forget that night! Mother was a small woman but after she had dressed for the occasion she looked like she would weigh 200 lbs.

Two of our very best citizens were arrested that night and carried to Warrenton to undergo a trial. A drizzling rain was falling, the wind was blowing icy cold and the exposure and fright caused them to take pneumonia. In a day or two the sad news came that Mr. H— was dead and Mr. M— very ill. They made a grave for our dear old friend in the church, camps were all around it and horses were tethered to the marble slabs. His companion mourned grievously, his beautiful home was sad and desolate for want and sorrow had centered there. After days of suffering and agony Mr. M— (the beloved teacher) succumbed to the disease and he bade his farewell to wife and babes and his spirit took its flight to the "Better Land." His loved ones were left destitute, desolate and alone amid strangers. Even now I fancy I can hear the widow's moan and the orphan's cry. Some of those soldiers that stood around the grave turned away to hide the falling tears.

Our home was not burned, but if anyone had stepped in that night they would have seen mother with a 10lb sack of smoking tobacco and her pipe by her side and your scribe with a small box containing her choicest books. We sat there fearing, expecting, listening until 1 o'clock when sleep overcame us and we became oblivious to all care. The morning sun was shining brightly before either of us awoke.

After 40 years I sit here in the same house, writing of those times that were to us as some hideous nightmare. My invalid companion, who carries still the scars of the great conflict sits opposite quietly reading. A Sabbath stillness pervades the air and we look out upon a world of brightness and beauty. Truly life is a checkered scene made of sunshine and storm, joy and sorrow, hope and despair. What matters it now that we have passed through such harrowing vicissitudes? There is a beautiful "Beyond" where all is peace and joy and love.

(Mrs.) E. C. BOLLS.

Was Saul, the First King of Israel, Saved?

ELDER J. H. CASON.

He was, when a young man, large and goodly to look upon. He was also little in his own sight, he was the son of a mighty man, he was a herdsman. Did he ever love God? Was he ever saved man? He was not princely in his habits, mind or aspirations. It took something to convince him that God had given him the kingdom. (1 Sam. 10) Samuel told him several things which should happen, and

these were to be signs to him (Verse 7) As "three men at the plain of Tabor," one carrying three kids, one three loaves and one a bottle of wine.

The Spirit of the Lord was to come upon him, and he was to prophesy, all simply signs. The Spirit of the Lord coming upon him, no more proved Saul to be a good man, than the Spirit coming upon Sampson, coming from the embraces of Delilah, proved Sampson to be a good man. Prophecy here was a sign of God's goodness in giving Saul the kingdom. This spell was soon over. (Verse 13)

Saul had another spell of prophesying later. This time his prophesying proved that he was rejected as king. It proved God's displeasure. 1 Sam. 19:20: "Saul sent messengers to take David, and they prophesied. Saul sent the second and third lot of messengers on this unholy business, and the Lord put the Spirit upon them, and they prophesied. Saul, in his anger, went to Naioth to take David. (Verse 23) "And the Spirit of the Lord was upon him also, and he went on prophesying, he stripped off his clothes also, and lay down naked all day and all night."

The Spirit upon these messengers did not prove that Saul was a good man, a saved man, or a child of God. It is said, he had another heart. 1 Sam. 10:7: "God gave him another heart, and all those signs came to pass." Before he had the heart of a herdsman, and was subject to his father, hunted the asses. Now he has the mind, spirit and heart of a king; not a heart to love God. Samuel told him that his kingdom would be permanent if he obeyed and feared the Lord. He set out to follow the Lord. It was a feeble effort. 1 Sam. 13:14: "But now the kingdom shall not continue, the Lord hath sought him a man after his own heart." Saul did not love what the Lord loves, he did not hate what God hates. He was not a man after God's heart. With such a heart as he had, of course he soon turned back from following the Lord.

There is not a word of proof in the Bible that Saul ever loved God, or was ever saved. Before Saul can be held up, as a child of God in hell, it must be proven that he was ever a child of God.

Do We?

Yesterday I received a letter from a lady in the far west, saying, "We have no Baptist preacher in this section at all. Can't you send us one? If you will find the man, I will look after the salary." But I do not know where to find a man. "The harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest." Do we? Have we Mississippi Baptists forgotten this command? True, we pray this prayer indirectly when we pray for the conversion of souls, or for the prosperity of Zion in any way. But do we pray it directly? How seldom do we hear that petition in public prayers! How few churches are praying to the Lord to call their young men into the ministry or their young women into the mission fields! How

many of our churches have lived (?) for years and have never licensed or ordained one of their members to the ministry, because they have never asked the Lord to honor them that way.

What do we parents ask and desire for our children? Do we really want the Lord to "send them forth?" A Christian father says, "I don't want my boy to be a preacher. Preachers are always poor." Or, "I don't want my daughter to marry a preacher. A preacher's wife has such a hard time." Is it the worst of all things to be poor? Elijah was poor; Christ was poor. Is wealth the chief end of living? "A man's life consisteth not in the abundance of the things which he possesseth." Maybe that daughter may have a hard time, and still very truly live. Suppose God should come to me and say "Choose. Either your son shall be a United States Senator and have great honor and wealth, with small Christian consecration, and small Christian usefulness; or he shall be a humble, consecrated, but unknown country preacher and win many souls." What would my heart say? Or, should God say "Choose. Your baby girl shall grow into a marvelously attractive woman, shall marry a millionaire banker, and live a life of great prominence and popularity, with small Christian consecration and small Christian usefulness; or she shall marry a poor country preacher and be to him a help meet indeed, causing him to have great usefulness and lead many souls to Christ." What would I pray? Do we earnestly want the Lord to call our children to do the work in his harvest field, even though it may mean heavy burden-bearing for them. Or, do we more want our children to be rich and prominent and "make a fair show in the flesh." They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

B. G. LOWREY.

Notable Women Who Have Left Their Impress on Foreign Lands.

HANNAH MARSHMAN—India. "The first missionary to the women of India and indeed the first of all women missionaries of modern times was Hannah Marshman."

MARY MOFFAT—Africa. "For half a century Mary Moffat bore with her husband the yoke of toil and sacrifice among the Bechuanas."

MARY WILLIAMS—The South Sea Islands. Wonderful indeed is the history of Mary Williams.

THE JUDSON TRIO—Burmah. Three noble women in succession shared the work of Judson in Burmah, and one of them laid the corner stone of missions in Siam.

ELIZA AGNEW—Ceylon. "Eliza Agnew, 'mother of a thousand daughters,' took part in training three successive generations of Ceylonese girls, teaching the daughters and even the grand-daughters of her original scholars."

FIDELIA FISKE—Persia. "In the structure and working of her whole nature, Fidelity Fiske seemed to me the nearest approach I ever saw, in man or woman, to my ideal of my beloved Savior as he appeared on the earth."—Rufus Anderson, L. D.

Test at the Water.

BAPTISM SYMBOLIZES NEWNESS OF LIFE.

"Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. 6:4). Christianity imparts new life to every subject. "Old things are passed away, behold all things are become new." "If any man be in Christ Jesus he is a new creature." (new creation. "Except a man be born again he cannot see the kingdom of God."

Our Lord has appointed baptism as a symbol of the death of the old Adamic life in us, and at the same time the ordinance expresses the Christ life that we enjoy. In this chapter Paul is writing to the Romans that grace has taken them from the dominion of sin, and that they are now reigning in the righteousness of Christ. That it is impossible for any one dead to sin to live any longer therein." When any one is baptized into Jesus Christ he is baptized into His death. As Christ died for sinners, sinners must die to sin. When we die to sin, we express it by baptism. Baptism presupposes death to sin. And as Christ purged the grave of mortality; so we are baptized into His death, symbolizing our immortality through Him.

"Therefore (for this reason), we are buried with Him by baptism into death." The death of Christ is for our death. Even so His immortality is for our immortality. As Christ was raised from death to a newness of life, so we should also walk in newness of life." The idea is we should follow Christ in death, in burial, in resurrection, in baptism, and in newness of life. This is called "planted together in the likeness of His death." If we have been thus planted we shall be also in the likeness of His resurrection. To die with Christ is to live with Him. If we live in Christ we have the same life that He has. We pass through His death into His life. So "we are like Him."

THE OLD LIFE.

The Adamic life is the old life. It is carnal, lives in the flesh; "sold under sin." "The carnal mind is enmity against God; it is not subject to the law of God, neither can be. They that are in the flesh cannot please God." "In Adam all die." Physical death in this life and eternal death in the next world is the verdict against all of Adam's race. Adam was placed under the covenant of works. That covenant is, do and live; that is, your life will be perpetuated on the condition that you live a perfect life. In Eden Adam failed under the most favorable circumstances. And under less favorable conditions: all of Adam's race have signally failed. As all failed, all are dead. The old life is under the sentence of death. Adam did not fall from grace, but he failed in works. His posterity have all been signal failures. "There is none good, no not one." If any man says he has no sin he deceives himself and the truth is not in him." "They that are in the flesh cannot please God." Neither can the Adamic race purify their own hearts.

"The carnal mind is enmity against God; it is not reconciled to His law, neither can be. This carnal mind must be destroyed and the spiritual mind be substituted for it. "Can the Ethiopian change his skin or the leopard his spots? Then (and not until then) may ye also do good, that are accustomed to do evil." (Jer. 13:23). The skin of the Ethiopian and the spots of the leopard are parts of the inherent nature of these creatures, and nothing short of a divine power can change them. The Ethiopian is supposed to have been black. His skin may be painted, but time will wear away the paint and the skin will be the same original color. All the while he will have an Ethiopian heart. Baptize the sinner and take him into the church and give him the communion of saints and he is a sinner still. He "must be born again or he cannot see the kingdom of God." The kid may be raised in the sheep fold with the lambs, but he is a goat after all. If he is to become a sheep it will take the same creative power that made him a goat to change him into a sheep. If a son of Adam is to become an heir of God it will be done by no power short of the arm of our Heavenly Father.

"The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). It is not only deceitful, but it is "DECEITFUL ABOVE ALL THINGS." It is not only wicked, but it is "DESPERATELY WICKED." Also it is unknowable. Except in man, where is there any deceit in anything in the natural world? If a child were taken into the church and baptized and reared in the church, when he is grown, if he is not born of God, the carnal mind will predominate and he will be in the "gall of bitterness and the bond of iniquity." Education and moral training are good things, but they must not be substituted for the new birth. Moral life is good for this life, but it will not do for the next, unless there is a spiritual life behind it.

David describes the Adamic life as being "in the horrible pit." He said, "He took me out." David did not say, "I struggled some, and God helped some, and we together brought me out," but ascribes all the power and glory, in his salvation, to God. "BY GRACE ARE YE SAVED." "Ye were dead in trespasses and sins." Dead men cannot eradicate themselves from any environments. God, and He alone, can release us from the bondage of sin.

Does baptism refer to the old life? Yes, in the word "BURIAL."

THE NEW LIFE IS PROCLAIMED IN BAPTISM.

Baptism marks some important changes in time. When the Master left the carpenter's bench and ascended the Mediatorial throne, baptism marked the change. When Paul, the persecutor, left the devil's ranks, just as he had crossed the line of rebellion into the land of submission, he marked the change by being buried with Christ in baptism. He is no longer Paul, the persecutor, but now he is "Paul, the apostle of Jesus Christ." When the bondsmen of Egypt were delivered from the yoke of

slavery, as they emerged into the land of freedom, the event was marked by a baptism. When Naaman passed from leprosy to health, he marked the event by seven baptisms in Jordan. In the exit of the antediluvian world, as the eight righteous souls crossed the flood, they marked the change from the old world into the new, by baptism. As Israel's kingdom was fading away and the kingdom of heaven was being fully developed to the world, every subject of the new was marked by baptism. From the days of John the Baptist until now, every soul that dies to sin, should mark the same by baptism, which is God's appointed way. Baptism did not make these changes, but it marked the events.

In the Lord's divine plans, He has ordained the ordinance to mark the changes from the old life to the new. No other act known to us could so fully and completely represent death to sin as baptism does in the acts of death to sin and resurrection to life. It is not so much for the mode, as such, that we contend, as it is for a mode that will fulfill the design. Immersion and emersion, alone can meet the demands of the design. Inasmuch as there is no probability that man could invent such perfect scheme as exists between the symbol and the substance of baptism and salvation, it is impossible to doubt that baptism is of divine origin. It was about thirty-six years after the overt act of baptism was introduced by John, before the design of baptism was fully made known by Paul. But the matter was planned in God's purpose before the beginning. Baptism is symbolic of the Adamic death and the Christ life. "Therefore we were buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Baptism not only proclaims a new life in this world, but it also prophetically announces a new life in the resurrection. It does not give the new life in either this world or the one to come, but it does proclaim both. In this world we have the spiritual life and in the next we will have both a spiritual life and a spiritual body. We now have the redemption of the soul, but then, i. e. in the resurrection we will have the redemption of the soul and body.

J. W. LIPSEY.

From Bro. Graves.

My wife and I having spent three weeks at Hot Springs, Ark., we became somewhat well acquainted with the needs and condition of affairs in that important center. We enjoyed the kind hospitality of Bro. W. T. Amis, pastor of the 1st Church and wife who did everything to make our visit a pleasant one, and we are indebted to many friends there for unusual kind attentions.

During a fortnight a protracted meeting was in progress which resulted in the addition of twelve members to the church through letter and baptism. Good congregations attended the church attracted by the earnest, impassioned preaching of

Bro. Amis and the sincere, delightful singing of Bro. H. A. Wolfsohn who threw his whole energy into the meetings. The church building has the disadvantage of being in an unfavorable situation. It is up a hill away from the center of the town, while most of the other churches are on or near the main street. The church realizing the drawback of their present location has secured a most desirable lot a short distance from the main street. Here they hope to put up a building suitable to their needs. But the lot is an expensive one and in order to put up a fitting building they need help of the brotherhood elsewhere. Their appeals for help has been endorsed by the Southern Baptist Convention. The ground for this appeal is the fact that Hot Springs is a place of resort for health seekers from various parts of the country, and the building is needed not only by the local residents, but by the thousands of visitors from abroad. In connection with the new church they have planned to have a reading room where young men and others may spend a quiet evening with the papers and magazines and select books from the library. The town is full of attractive "clubs" and saloons where temptations to drink and gambling beset the young. All know how easily young men are led astray when in places where they are not known and the responsibilities of business and the influences of the home are withdrawn. With no place to go to spend the evening except the theater, the club and the saloon they become the easy prey of designing men who are constantly on the lookout to entrap them. Unless there be some counter attraction of a Christian character, they are liable to fall. It is hoped that the attractive reading room will supply this lack.

As Bro. Amis visits the churches of this and other States, I trust that he may meet with a liberal response to his appeals.

Yours fraternally,

R. H. GRAVES.

Canton.

I have been pastor in Canton three years and the past Christmas has brought more than its usual good cheer. Each of the pastor's family received several presents from various members and friends. In addition to these the saintly Grandma Thompson sent us a fine ham; Sister Alexander, wife of one of our most excellent deacons, sent a nice turkey; and our good Sister Dennis gave the pastor a fine Bible. Is not all this enough to make an humble pastor grateful and happy? But listen, here is more to follow: On Christmas night a purse was received off the Christmas tree addressed to the pastor and wife containing \$30 "for a rainy day." Quite a number with our big Dr. T. W. Holland had the sweet (to me) responsibility of this.

From my heart I say, "The Lord bless all these good people and enable me to be more worthy of their confidence, love and earnest co-operation in His service."

Truly their grateful and loving pastor,
S. G. COOPER.

How Big Was Alexander, Pa?

The anniversary meeting of the Disciples of Christ assembled this year in Detroit, and the sessions were held in the Methodist, Baptist, and Congregational Churches. This courtesy was especially appreciated in a city where forty years ago Alexander Campbell was denied the right to speak in any church. The present membership is 1,220,000, with 800,000 Sunday School scholars.—C. Advocate.

The above paragraph shows that Campbellism has grown, at least in numbers and respectability, but has it grown in any respect in soul saving power? Is it not the same old hydraulicon that it ever was?

"Hethat gathereth not with me scattereth abroad."

J. A. H.

Happy Man.

"He that feareth God and worketh righteousness."

Here fear is of love. "Perfect love casteth out fear." We love so much we cannot willfully wrong God, but are led to do the other thing: work righteousness. And herein is happiness. We are here in close relationship with Christ and with Him, can say: "I delight to do thy will, O, my God." And though the work be the keeping of the door of His house, we would not fail of the service. We would not walk in the ungodly's counsel, nor stand in the sinner's way, but would delight in the king's law and pass much of the time in meditation. Transgressors would be taught God's ways and sinners would be converted. The isles of the seas would feel the touch and would lift praises to Jehovah, and many names would be written above.

My pen wants to talk of Laurel, but I have said to it: "Wait awhile." Yet, Laurel is a pretty good-sized little affair. Pray for us.

J. E. PHILLIPS.

The Gifts of Last Year.

Commenting upon The Chicago Tribune's compilation of last year's bequests and donations to charity, The Watchman sets out these facts:

"Gifts to education and to churches, a grand total of \$76,934,978. This list takes no account of gifts less than a thousand dollars. It excludes all private and personal charity and the Sunday offerings in the churches. Speaking broadly, it includes approximately all those cases where private individuals, believing that they have more than enough, deliberately select some worthy activity and give to it, either by will or while the donors yet live. Of the grand total, just cited, educational institutions received more than half—\$40,700,593. Charity, including hospitals, came next with \$21,726,358. To libraries \$7,583,556 were given; of this sum Mr. Carnegie contributed \$5,567,000. For religious purposes \$3,996,913 were given, and to museums and art galleries \$2,927,500. The natural reflection upon reading this record is that distinctively religious

causes do not appeal to the rich men of the United States. Educational work is the popular cause, and next to that is the appeal of the sick and the poor. Mr. Carnegie's benefactions reached the sum of \$15,965,050, of which he distributed \$38,050 among fifteen churches. Mr. John D. Rockefeller stands next to Mr. Carnegie in the amount of his gifts, namely, \$8,944,567—a little more than a half of Mr. Carnegie's. Of this sum Mr. Rockefeller is recorded as giving \$3,500 to churches."

Wise Expenditures.

This paragraph from *The Watchman* contains a large amount of good sense compressed into a few sentences. The effort to keep up with other folks has financially slaughtered people by the thousands.

"One of the serious mistakes that men make in the conduct of their affairs is that of projecting their scale of living too ambitiously; and so, for the sake of keeping up to false standard in the exterior manner of their living, they are constrained to deny themselves of many of the little comforts and luxuries that add so greatly to the enjoyments of the passing days. For instance, it is far more sensible to abide in a small and unfashionable house, which it is no burden to maintain, than to move to a more sumptuous dwelling the support of which will strain one's resources. If I am too poor to have in a fine house a few good pictures and the best books, and a blazing hard wood fire for good cheer as well as for heat, I shall consult the part of wisdom and happiness by living in a cottage with freedom to enjoy these modest luxuries. The trouble is that we are all strongly tempted to conform our ways of living to the artificial standards of passing fashion. Instead of spending our money for the things we want and would enjoy, we let the opinions of others dictate to us, with the result that we do not get half the delight out of our days that we would have if we persisted in having our own way."

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Rev. K. W. Cawthon and wife, of Marshallville, Ga., have been accepted by the Foreign Mission Board, and assigned to the Argentine Republic, as their field of labor.

Jesus, A Christ of Sympathy.

BY J. R. NUTT.

Christ must have had a human nature. From the beautiful record of his life it is clearly seen that he could enter into the deepest sympathy with the poor unfortunate ones that came in contact with him in his earthly ministry. The conditions which surround his birth are significant of the fact that Jesus had sympathy for the poor. On the plains of Bethlehem an angel came in the stillness of the night and to the shepherds he told the story of the Savior's birth. "Fear not, for behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." The humble conditions of his birth were such that he could always have sympathy for the very poorest of earth. "He was laid in a manger in the stalls of an Oriental inn, like the humblest and poorest of men." The foxes had their dens and the birds had their nests, but the Son of man had no place to lay his head.

It was almost at the very beginning of his public ministry that he reads to the people, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." And we can but thank God today that from this idea of his ministry our blessed Savior never turned away. Isaiah was inspired of God to write, "he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." The man that has no money has a right to the tree of life. For the poor, Jesus who was rich in glory and power, became poor. The poor have the gospel preached to them. The poor man is typical of the man who comes to Christ and believes to the saving of his soul. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poor man is dependent upon someone else, the man poor in spirit will depend upon Christ for life and salvation.

Christ not only has sympathy for the poor, but for those who are in trouble. "Come unto me all ye that labor and are heavy laden, and I will give you rest." The soul bowed down with sorrow has a tender place in the heart of our Savior. He was on his way to the grave of Lazarus when tears of sympathy came into his eyes. "Jesus wept." The weeping Christ! O, for a painter to paint that scene. It was on a still afternoon when I followed the remains of my mother to her last resting place. My heart was heavy, gloomy and sad. I did not know then that I had a Savior whose heart was touched with my grief and sorrow. I stood not very long ago at the grave of an aged woman. Her husband stood there weeping as if his heart would break. He said to me as we went away, "My companion has been taken away, the only one on earth that loved or cared for me, but it is God's will. I believe in my Savior still." I thought to myself that Jesus is here and is weeping with the poor old man. "Let not your heart be troubled, ye believe in God believe also in Me."

Ackerman, Miss.

THE BAPTIST.

Jan 14,

A Time of Rejoicing at the Orphanage.

Dear Bro. Bailey:—

Please say to your readers and our friends, that we enter the new year out of debt. Thursday I made the last payment and redeemed our note. I want to extend our most cordial thanks to our friends over the State, who have given us cheerfully and liberally, enabling us to pay this debt.

The Superintendent and managers here have felt keenly the burden of it, and now we are rejoicing in its liquidation. We are also very much encouraged by the interest and sympathy manifested in the royal way in which our friends have stood by us. We ought and we do appreciate them.

They have paid us out of debt. They have supplied us with ten good milch-cows. They have clothed us and fed us, and during the Thanksgiving and Christmas holidays have supplied us with many of the luxuries of life.

This leads us to feel confident that they will continue their liberal support, and that we shall be able to run even through the dry summer months without having to go in debt again.

We have now eighty children, two more to come in next week and applications for several others.

We wish for all our friends a happy and prosperous New Year.

Truly,

J. R. CARTER.

For The Baptist.

I have been thinking for some time that I would write from this part of the State. I came from Alabama to this State, about the first of November, and took charge of the church at Epps, on the G. & S. I. R. R. We are closing fairly well at this place. These are good people, and the most of them seem to be awake, and we hope to do great things for the Lord. We asked for \$10.00 for the Orphans' Home at Jackson our last meeting and got \$10.25. We want to take a collection for missions in the near future.

The brethren have gone to work to build a parsonage. Of course, this is agreeable with the pastor. We are here working for the salvation of souls, and we hope to be the instrument in the hands of Jehovah, of saving many souls. I am in for the organized work, and hope to be able to co-operate with the brethren in this great work.

I have accepted a call from Brooklyn. Here is a struggling, little band. They have a good house of worship, almost complete. They are out of debt. We hope to be able to do a great work at this place.

There are also other places on this road, that are badly in need of preaching. Ruzine, a few miles south of Epps, ought to have a missionary among them. Also, Ralston, north of here. The Methodists have already put a man at both of these places, and we learn that a great many of these people are Baptist inclined, and unless there is something done in the near

future, somebody will get them. Brethren, let's rise in the strength of Israel's God and do our best, that we may hold the fort.

Anything that Baptists of Mississippi need, that I can do, command me.

Yours for Christ,

R. J. O'BRYAN.

Epps, Miss.

Two Bad Eggs.

"Now that the Christian world has about succeeded in winnowing out of its theology the harsh tenets of ultra Calvinism, it is manifesting a sort of surprise to find that after all these doctrines are not in the Bible."

"Orthodox Christians have had many of the real teachings of Christ written in their hearts, otherwise Christianity could not have survived a theology founded on the doctrine of hell and depravity of man. Many still believe in the depravity of man, but even this fragment of an obsolete theology is destined to crumble beneath the power of Christ's words, 'the Kingdom of Heaven is within you.'"

One would naturally think that the above two delectable eggs of theological "modern thought" came from the same nest, and surely they look enough alike and they smell enough alike for the guess to be true.

But not so, and with regret we are compelled to admit it.

It would be very fitting that two such rotten specimens of new fruit should be found in the same hatchery, but the first one is taken from the editorial department of "The Christian Advocate," of Nashville, Tenn., the great "connectional" paper of the Southern Methodists; and the other from a pamphlet called "Your Practical Forces," published in the interest and for the propagation of hypnotism and occultism, in contradistinction to the Bible and true religion.

By "ultra Calvinism" I suppose is meant those high and holy old Pauline doctrines of election, salvation by grace, and the final preservation of the saints. It will be a sad day for "the Christianity of the world" when these sublime and soul-saving doctrines have been "winnowed out of its theology," with nothing left in their places but the rank and rotten heresies of the modern theology of the universal fatherhood of God, salvation by culture and the final apostasy of believers.

It is not only painful, but shameful, that men who seem to be smart enough to run an average newspaper and make an attractive public address, should yet be so blind, not to say perverse, as to reject the counsel of God in their own salvation, and persist in the Cain like effort of presenting their own works and seeking to go sweeping through the heavenly gates in their own chariot and arrayed in the royal (?) robes of their own selfrighteousness.

Well, one thing remains, thank the Lord, that will never be "winnowed out" of our blessed and holy theology, and that is the doctrine of God's eternal, unconditional

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and allwise sovereignty, and He will, without fail, maintain the purpose and order of His own great work, that "whom He did foreknow He did predestinate, and whom He did predestinate He also called, and whom He called He also justified, and whom He justified He also glorified;" and so He will continue until the last one of the elect is safe in the heavenly home.

"Winnowed out" indeed? No, not much, for every time the piddling pettifoggers attempt it, the thing becomes only the deeper and more firmly anchored in.

And then that one should teach that "the Kingdom of Heaven is in" any one save the spiritually regenerate, is as monstrous and soul-destroying as the Romish falsehood of baptismal regeneration. They are both as evil as the spawn of the pit. Our Lord said, "Marvel not that I said unto thee, ye must be born again," but this man says that is all rot, ye have been born enough, just claim your rights, wash up a little, put on your clean clothes and go on into the kingdom, and never mind about "the wedding garment."

J. A. H.

Kansas City.

BY J. F. HALEY.

Editor Baptist:—

I had been intending to write you as soon as the holidays came, but since I read No. 2 on divorce, by J. W. Lipsey, Uncle Sam on Omnibus Rebus and Edgar Godbold on Persecution, I feel like saying something now. By the way, that paper reached me today. I never was as hard to find since the times I used to ride rainy days and Sundays, so that I might read undisturbed, and book or paper I might chance to get hold of. They were far from plentiful in my father's home when I was a boy. Why?

I ought not to be hard to find. I'm living in one of the best districts of the city and on one of the most frequented carlines. Still folks here have failed to find me, even after days of search. The church clerk put me down for No. 11 street when I'm on No. 9. My address is 2,223 E. 9th St. Will you please note that and have my paper sent accordingly? I have tried, this the sixth time, to get the change made for full two months.

But about those things I want to say. Uncle Sam has said some timely things, only he didn't say them as soon as he ought to. *Saint* is a New Testament term, but not in the sense of dignifying one above another. The idea of "canonizing the saints" is nothing more than so much Catholic heathenism, a species of hero worship, and is off the same loom as Maryolity. "Rev." and "D. D." have just as much New Testament authority. The whole of its teaching is against any term that makes distinction religiously. "Be not ye called rabi" forever puts the ban upon all such. Rabi was a doctor of the law; simply and old time D. D.

Brother Lipsey has written precisely the thing I intended to write in a short while.

He has done it so much better than I could have hoped to do, I'm glad I did not forestall him, as I should have done a month ago, but for press of work. I remember to have taken just the position Brother Lipsey does, when in the Seminary. One senior replied with all the unction of an *ipse dixit* that Doctor Broadus permitted marriage in case of scriptural divorce. My prompt reply was, "Dr. Broadus' opinion doesn't weigh one feather's weight against the word of Jesus Christ, and he says plainly that such marriage is adultery."

No amount of wisdom, learning, argument, quibbling, sophistry, or weight of opinion made ponderous by position, can change the word, and there it stands with rebuking voice: "Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery."—Mark 10:11,12. One plain statement of scripture is the end of controversy. If Christ or Paul had understood the Spirit to teach that God permits remarriage in case of scriptural divorce, it would have been easy to say so, yet they never said so.

To me Edgar Godbold's letter means a great deal more than it can mean to many others. J. O. Hill, J. B. Cole, W. S. Allen, C. E. Bass, Madison Flowers, Prof. J. L. Logan and others I might mention, will appropriate it. I threatened to treat several youngsters to an Irish wake if they didn't stop insulting a certain young man whom they knew was physically unable to help himself. The insult and abuse I have seen heaped on a fellow student in Mississippi College equaled that practiced at Yale or anywhere else, physical violence excepted. Not a teacher, save Doctor Provine, and Prof. Logan raised his voice against it. I had hoped such had ceased.

Tell the brother who asks about the conversion of Cornelius, to read Acts 11:14. Peter preached Christ to him.

Your thanks to the President was one of the richest I've seen. A merry Christmas to all.

December 21.

From Tennessee.

The reports of work done in the volunteer State were made at the last State Convention, since the organization. Two motives inspired the workers. One was the "Forward Movement" which has swept all over the Southern Baptist Convention, during the last two years. Larger contributions were made to all the Boards—more baptisms, and greater zeal manifested in giving the gospel to the world. The other came from the fact that our newly made Secretary, W. C. Golden was shut in at the most important time, and could not visit the Associations. The brotherhood realized the necessity for more work on their part. So every pastor became interested. The Secretary is meeting the responsibilities nobly. Every one is charmed with his own work. Large plans are laid out for this year, which we

hope to meet. We have not half way met our obligations. The great work accomplished in other States urges us to shoulder the responsibilities and press forward.

There have been some important changes in the working forces lately. Dr. J. O. Rust left the Edgefield church, Nashville, and has entered upon the work of First Church, Seattle. Nashville used every inducement to keep him but the call was too strong. He is a brilliant, attractive preacher, and splendid pastor, and success will crown his efforts wherever he labors.

Rev. G. W. Sherman left the North Edgefield church, Nashville and is now in Texas. He has been succeeded by Rev. Wm. Shelton, Jr., of Kansas City, who is now on the field and at work.

Dr. J. M. Phillips resigned the care of the Howell Memorial Church, Nashville, to become the pastor at Watertown and Lebanon, Tennessee. Rev. S. M. McCarter, of Louisville, Ky., follows him at Howell Memorial.

The Lockland Mission, Nashville, has been organized into a church and has called Rev. A. M. Ross to the pastorate. He has begun his labors under flattering prospects.

Rev. Whitcomb Brounger has resigned the First Church, Chattanooga, and entered at once upon the pastorate of the White Temple Church, Portland, Ore. He was reared in California and the Western brethren were determined to draw him back that way. His work at Chattanooga has been eminently successful.

Rev. W. J. Bearden has become pastor of the Rowan Memorial Church, Memphis, and Rev. H. P. Hurt takes charge of a mission under the auspices of the Central Church.

Rev. McNatt has resigned the Central Ave. Church, Jackson. It is not known where he will go.

Rev. R. C. Medaris, of Ark., has accepted the care of the 3rd Church, Knoxville, and is at work on the field.

There have been several other changes throughout the State but these are the most important.

Rev. Earl D. Sims, a returned missionary from China, has been made State Evangelist—working under the direction of the State Board. He is doing a much needed work. There are places for two others to work. The board will doubtless put them on the field soon.

Our schools are doing splendid work. The South-western University under the leadership of Dr. G. M. Savage and Carson and Newman presided over by Dr. J. M. Jeffries. We feel proud of these institutions and some day will give them the endowment they need. All the Mississippi exiles are doing well—trying to honor Jesus first, and then give lustre to their native land.

MARTIN BALL.

Springfield, Tenn.

Some Christians find no cause of complaint in the hard seats at a ball match but will growl at the finest cushioned seats in a church.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—

Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Notes and Comments.

We learn from a little bird that Rev. J. B. Quin was married on the 12th.

From a note from Bro. Pugh, of McComb, we read: "Our church work moves smoothly on."

Rev. S. W. Sibley goes to Centreville and will be greatly missed by his many friends at McComb.

The Worker's Conference will meet at the First Baptist Church, McComb City, on the fifth Sunday and Saturday before of this month.

The Minister's Conference of Southeast Mississippi will be held with the First Baptist Church, Hattiesburg, on next Monday and Tuesday.

Pastor P. Pool, of Hermantown, says: "Our work here is doing fine. Our finances are up-to-date, and our spirituality is improving, as is evidenced by less drinking Christmas and more general church attendance."

Rev. T. A. Moore of Atlanta, Texas, a Mississippi exile, returns to Mississippi, more particularly to Durant, to become pastor of the Durant Baptist Church. We knew and learned to love Bro. Moore when we were young men. We extend a hand of welcome.

This office needs a copy of THE BAPTIST of January 29th, 1903, and will be brought under obligation to any one who will kindly furnish it. Also we are still needing the minutes of several associations. We will greatly appreciate it, if every clerk who has not sent us a copy will do so at once.

The Annual Tabernacle Bible Conference, Rev. Len G. Broughton, founder and di-

rector, will be held February 23-March 6, in Atlanta, Ga. Special object will be to emphasize the importance of the Surrendered Life, The Filling of the Holy Spirit, The Second Coming of Christ and World-Wide Evangelism.

Dr. S. H. Ford, editor of Ford's *Christian Repository*, has prepared a biographical sketch of his late son, Rochester, which will soon come out in book form. There will be about 400 pages, printed on fine paper and well illustrated. It is said that this book will be a story of a successful Christian lawyer, and will be put forth with the purpose of gaining the attention of young men to the factors that enter into true success in life.

Evangelist Frank M. Wells, has conducted special meetings during the past year in Arkansas, Mississippi, Georgia, Washington, D. C., Pennsylvania, New York and Ohio. He closed the year at Columbus, in the Ohio penitentiary with fifteen converts, seven being in the annex, the death cell. He is at Kenton with First Baptist Church January 1-15. He will be in the North till March 1st, after then he is to come South. His address is Box 53, Memphis Tenn.

After serving the Hopewell Church, near where Rev. H. J. Vanlandingham was reared, for twelve or fourteen years, he has given up its pastoral care on account of the long distance and travelling expense. Still he wishes to do all he can in the way of preaching during the short remainder of life. His services may be procured by some church in reach, on, or near some railroad. We know Bro. Vanlandingham to be eminently sound and safe as a preacher, and one of the best of men.

On January the 10th, at the residence of the bride's parents, near Bowling Green, J. M. Tate and Mrs. Lummie Thurmond were united in marriage, the editor of THE BAPTIST officiating. The groom is a half brother of the editor of THE BAPTIST. This couple start out on the voyage of life under fair skies, and they have the wishes of their many friends for a prosperous voyage. It was the editor's privilege on this trip to visit his mother, now over 70 years of age, and his only sister and other relatives.

The death of Lieutenant General John B. Gordon, following so close in the wake of that of General Longstreet, is a very forceful reminder to the illustrious trio of surviving Lieutenant Generals, Stephen D. Lee, Alexander P. Stewart and Joseph Wheeler, that they are really becoming old men. General Gordon was in his 72nd year. He was commander-in-chief of the Association of United Confederate Veterans, from its organization. There will be a very perceptible vacancy in the next reunion of the Confederate Veterans.

A letter from Bro. H. H. Havis, informs us that Rev. Wm. J. Mahoney, to whom

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

a call was extended a couple of weeks since, has accepted the call and will preach his first sermon on the third Sunday in this month. The Calvary Church Vicksburg, presents a field of large possibilities; but, as yet, it is young, and both church and pastor desire the sympathy and prayers of the brotherhood throughout the State. In a note from Bro. Mahoney, he says: "You may enter my name for THE BAPTIST, and you may also be assured of my love, my prayers and my support." We met Bro. Mahoney while he was in Mississippi, and fell in love with him, and do now most cordially welcome him into the ranks of the other noble pastors of the State.

Our contemporary and neighbor, *The Baptist Chronicle*, published at Alexandria, La., has changed owners, passing from The Chronicle Publishing Co., Ltd., to Benton & Lawrence. The new firm is composed of Rev. Bruce Benton, the present editor, and Rev. D. F. Lawrence, of Andalusia, Ala. Bro. Lawrence was once a pastor in New Orleans. Bro. Benton will continue editor until Bro. Lawrence moves to Alexandria, when these two will be joint editors and proprietors. The course of a religious newspaper is frequently, if not generally, like the course of true love, it never runs smoothly. The difficulties incident to the career of a religious journal are legion. But in this age the religious paper is a necessity, in order to the greatest efficiency of our churches. The chief difficulty is that many who take the paper do not pay for it. We risk the assertion that what is due any religious paper in the land on subscriptions would put it in good, comfortable condition. As a rule those who run religious papers are good business men, or they could not run at all. The naked truth about the whole matter is that papers become financially embarrassed because too many people read them without paying for them. We trust that the new arrangement will result in good to Baptist journalism in Louisiana.

The character of the priest is not told by the depth of the hem of his garment.

What Catarrh Is.

Catarrh, as defined by Webster, is an inflammatory affection of any mucous membrane in which there are congestion, swelling, morbid action or any alteration in the quantity and quality of mucous secreted. It can be present in any part of the body where is a mucous membrane, the head, nose, throat, stomach, intestines, bowels, bladder or kidneys, and as a clot of dust impairs the workings of the finest watch, so a catarrhal condition of any organ enfeebles its power, prevents the proper functional activity and results in a complication of ills of many names and symptoms, treated in many different ways, but no cure is possible unless the catarrhal condition, the primary cause, is checked and removed.

To successfully treat catarrh of any part it is necessary to use medicaments which possess the power of allaying inflammation, arresting morbid action and of purifying diseased mucous.

Vita-Ore, the natural mineral remedy, which has been frequently offered in the columns of this publication on thirty days' trial, is recommended to cure catarrh of any part of the body, used for the different conditions in the several ways prescribed. It is a natural astringent, possessing qualities as such which it seems impossible to duplicate in any manufactured or artificial product and immediately allays all inflammation, stops all morbid or irregular action on the membrane, eradicates all catarrhal conditions and places each organ in a natural, healthy condition, so as to faithfully perform its individual function and restores the entire system to a state of total and perfect health.

Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company, of Chicago.

Mississippi Legislature.
The Evening News Will Give the News as it Happens.

The proceedings of the legislature, which assembled in the city of Jackson on Tuesday, the 5th of January, will be of peculiar interest to the people of the entire State.

An intelligent and law-abiding people desire to become acquainted with the laws of their State, as soon as they become such, and in addition they want to know what their representatives are doing, and how they are dis-

charging the duties entrusted to them at their hands.

The Evening News has reporters specially assigned to the legislative halls whose duty it is to gather all the news of that body and prepare it in readable shape, and the proceedings as printed in this paper will reach you earlier than any other paper printed.

Legislative subscribers have been made a special rate during the season, which will last three months and possibly longer. This rate will be \$1.25 for the entire session, or 10 cents for one month. The weekly will be sent during the session for 35 cents or \$1.00 per year.

Besides giving a complete legislative report, the Evening News is the only paper published at the capital containing the Associated Press reports and will continue to give its readers full market quotations.

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Jackson, Miss.

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Christian People at the World's Fair. If you contemplate attending the World's Fair read the special offer made by the management of the Epworth Hotel Company in their advertisement on another page. This hotel has the endorsement of churches and ministers everywhere.

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Commencing Sunday, January 10th, trains 7 and 8 will run through between Birmingham, Ala., and Shreveport, La., carrying as heretofore first-class vestibule coaches and Pullman Buffet Parlor Car. This train connects at Birmingham with trains between Atlanta and Birmingham in both directions.

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Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is to all except new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The per centum of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not hypnotized by a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the curing he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones' hands all bridges behind you. With him your money won't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence, on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cure in the above instance was put before the horse. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

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But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

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more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid, or it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three-score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Urica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Typhoid and Pneumonia epidemics of 1879-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing involution and nutritive cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine; and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1866.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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A Word to Our Customers.

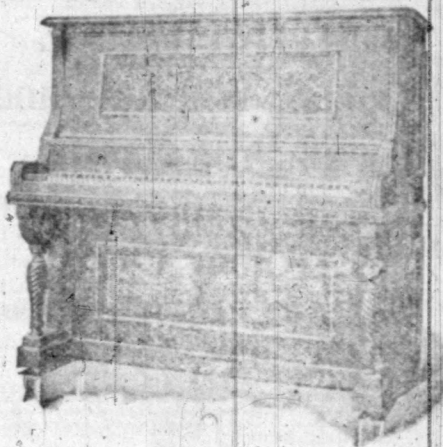
We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

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for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very corner-stone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the mastery within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

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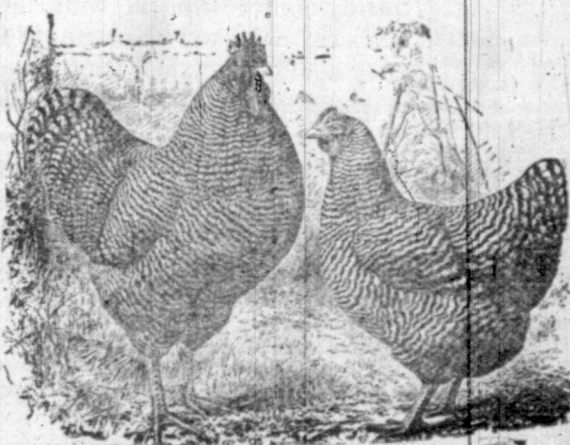
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B. Y. P. U.

The Daily Readings.

For Week Ending January 24.

Monday 18. Jeremiah 50:21-46. The nations "to beat down" Babylon (vs. 41, 42). Compare Jeremiah 51:24.

Tuesday 19. Jeremiah 51:1-19. Israel not forsaken in this overthrow (v. 5). Compare Isaiah 54:7, 8.

Wednesday 20. Jeremiah 51:20-40. Babylon receiving her dues (v. 24). Compare Psalm 94:1, 2.

Thursday 21. Jeremiah 51:41-64. Israel to escape (v. 45). Compare Isaiah 48:20.

Friday 22. Jeremiah 21. Jehovah and the Chaldeans against Israel (vs. 4, 5). Compare Jeremiah 6:12.

Saturday 23. Jeremiah 22:1-9 (10-12). The nations explanation (v. 9). Compare Isaiah 48:25.

Sunday 24. Prayer Meeting. What if Christ Came to Our Town? John 4:28-30 (1:42).

S. S. Lesson. Jesus Rejected at Nazareth. Luke 4:16-30.

From Aberdeen B. Y. P. U.

We were organized December 6th, 1903, with prospects of a great work, in which we have been very successful. Every member taking interest in the work. Through the work of the membership committee we have enrolled 75 members, and are gaining more every day. We want your prayers that we may be a strong and useful body of young people for Christ.

Very respectfully,
Miss S. B. VESEY, Sec.

Worthy of Honor.

It is impossible to estimate too highly the services of the men of faith and of works who were among the first settlers and religious workers in the middle west. If they did not wander "in sheepskins and goatskins," like ancient heroes of faith, they wore deer skins, and homespun took the place of sackcloth. Their dwelling was "all out-of-doors," and their houses of worship were God's own temples—the woods. Living in the plainest manner, sharing all the hard-

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly tailing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses of ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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Mr. T. M. Brown, of DeQueen, Ark., says: "Over seven years ago I was cured of the opium habit by your medicine, and have continued in the very best of health since."

Dr. W. M. Tunstall, of Livingston, Va., says: "I am glad to say that I firmly believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your eradicator, now eighteen months ago. It was the best dollars I ever invested."

Mrs. Virginia Townsend, of Shreveport, La., writes: "No more opium. I have taken no other remedy than yours and I make no mistake when I say that my health is better now than it ever was in my life, and I owe it to you and your remedy. It has been twelve years since I was cured by your treatment."

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ships of a pioneer people, making hazardous journeys, in danger from floods, from wild beasts, and from fiercer Indians the circuit preacher labored in a parish that, as one of them said, "took in one half of creation, for it had no boundary on the West." The preaching was of a rough-and-ready sort, suited to the people addressed; the preacher being hardly more literate than his hearers, who were fortunate if they could read their Bibles and write their names. Yet these men, uncouth as they would now seem, led multitudes to Christ, built up churches and laid denominational foundations, deep and broad, throughout the great West. We who have entered into their labors do well to honor men whose shoes we are not worthy to loose.—A Short History of the Baptists.

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5:25 a. m.	3:35 p. m.	4:30 a. m.
Leave Hattiesburg:		
8:00 a. m.	7:05 p. m.	8:10 a. m.
Arrive at Gulfport:		
10:05 a. m.	10:00 p. m.	11:15 a. m.
No. 2.	No. 4.	No. 6.
Leave Gulfport:		
7:00 p. m.	7:10 a. m.	3:45 p. m.
Arrive Hattiesburg:		
9:09 p. m.	10:30 a. m.	6:55 p. m.
Arrive at Jackson:		
11:55 p. m.	2:10 p. m.	10:25 p. m.

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Gulfport, Miss.

"Nothing More Dangerous"

Than a neglected cough," is what Dr. J. F. Hammond, professor in the Eclectic Medical College, says, "and as a preventive remedy and a curative agent, I cheerfully recommend Taylor's Cherry-Remedy of Sweet Gum and Almonds." At Druggists 25 and 50 cents.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., HILLSBORO, O.

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Americus Shoes
In 18 Styles
Men's fine custom-made work.

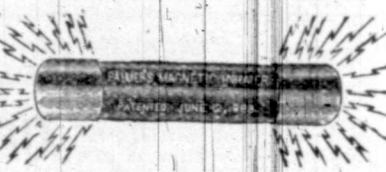


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A WONDERFUL REMEDY.



For the Prompt Relief and Speedy Cure of Cold, Catarrh, Laryngitis, Hay Fever, Asthma, Headache, Bronchitis, Sore Throat, Hoarseness and all Head, Throat and Lung Diseases.

Kills germ diseases. Always ready for use. Convenient. One minute's use will convince you. Will last three years. Refilled for 20c. Indorsed by all physicians. Thousands of testimonials. Agents wanted. The best seller on earth. Every one guaranteed. Write for terms and circulars.

Price 50c. Postpaid.
Femit by money order or stamps.
BAPTIST AND REFLECTOR,
Nashville, Tenn.

For the information of all persons concerned in the exporting of freights through the Gulf of Mexico, and those interested in the shipping facilities offered at Gulfport, Miss., below is a list of vessels which were, December 29th, at the Gulf & Ship Island R. R. Company's terminals, at Gulfport, Miss., receiving cargoes:

Ger. ss. Kydonia, 1,542 net reg. tons.
Br. ss. Olympia, 1,399 net reg. tons.
Br. ss. Portland, 1,799 net reg. tons.
Nor. ss. Edda, 699 net reg. tons.
Br. ss. Norman, 1,194 net reg. tons.
Ger. ss. Bygia, 1,294 net reg. tons.
Ger. ss. Alpha, 1,019 net reg. tons.
Dutch ss. Keta, 1,260 net reg. tons.
Nor. sp. Hiauwatha, 1,496 net reg. tons.
It. sp. Ortrud, 1,545 net reg. tons.
It. sp. Wnr ior, 1,611 net reg. tons.
It. bk. Due Cugini, 1,258 net reg. tons.
Br. bk. Persia, 578 net reg. tons.
Nor. bk. Margrethe, 1,125 net reg. tons.
Swed. bk. Atlantic, 955 net reg. tons.
Nor. bk. Duherag, 877 net reg. tons.
No. bk. Van-dis, 724 net reg. tons.
Rus. bk. Gazelle, 999 net reg. tons.
Br. bk. Hornet, 407 net reg. tons.
Nor. bk. Elma, 742 net reg. tons.
Br. bk. Osberga, 1,116 net reg. tons.
Nor. bk. Hildur, 1,108 net reg. tons.
Nor. bk. Matura, 1,183 net reg. tons.
Br. se. Bartholdi, 299 net reg. tons.
Am. se. Metherhessee, 318 net reg. tons.
Br. se. Advent, 256 net reg. tons.
Br. se. Sirocco, 298 net reg. tons.
Total 27,100.

Steamships 8, Ships 3, Barques 12, Schooners 4.—Total 27.

Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Mrs. E. H. Hampton.

Mrs. Hampton died at the age of sixty-nine, in the home of her son, W. H. Hampton, on Dec. 30th, 1903. She was a good woman and died in the faith. She was the mother of two sons, and the influence of her godly, consecrated life tells in the upright, Christian character of these two noble men. She was quiet, unassuming, yet her influence for good was telling in effect. We shall miss her greatly in our church, where her presence was always an inspiration to her pastor. She was a sufferer for months before the end came, but patiently she bore up under suffering. "Blessed are the dead who die in the Lord." He who took her unto Himself will be an ever present comfort to the sorrowing ones who are left.

W. E. ELLIS.

Crystal Springs, Jan. 9, 1904.

Powell.

Death loves a shining mark. This loved and loving daughter, friend, wife, and mother, Mrs. Charles Powell, passed to a better clime, at her home near Yantley, Ala., Sept. 2, 1903. This good woman was of the Piggford family, of Lauderdale County, Miss., a noble, good and honored family, and true and faithful Baptists, with perhaps a few exceptions. May the Lord in due time make the exceptions see the light. She was the daughter of Hon. T. D. Piggford and wife, and was born in Lauderdale County, Oct. 21, 1870. In early womanhood she gave her heart to God through Christ, and was baptized into the fellowship of Mt. Gilead Church, by the bishop of said church, J. K. Ryan. She was married to Hon. Charles Powell, of Alabama, June 10, 1902, a widower with three little children, living happily with him until death, leaving a little infant of but a few hours, (and now being reared by its grandparents on its mother's side).

Sister Powell was a devoted Christian, a fond daughter, a loving wife, and a kind mother. She was a very intelligent woman, well educated, and well posted on the general news of the day, both religious and secular. In a word, she was a high-toned Christian lady. But she has left us, and is now in that city, where, in the language of Jesse Mercer, of Ga., when preaching the funeral sermon of Gov. Raburn, before the Legislature of that State, "where the clock strikes one, and the pendulum vibrates ever always, ever always, and the clock strikes no more."

May the Lord bless her dear husband and children, parents, relatives, and the little motherless babe, and may they all meet their dear one in the land that is fairer than day.

J. R. FARISH.

Jno. C. Jones.

How cold, and how cruel, sometimes, are telegrams! Their essential brevity often causes them to wear this aspect, as I doubt when no unkindness is meant, yet they frequently come to us prepared and unsuspecting hearts like the sudden stroke of the assassin's dagger in the

dark. Such a message was flashed over the wires on the evening of September 1st, 1903, in these words: "our son killed by a train" and was delivered to the aged parents, Brother and Sister I. H. Jones, members of the Macon Baptist church, in their quiet little home about nightfall. The effect was almost paralyzing on the dear old people, and, though every effort was made by a host of sympathizing friends to soothe the anguish of their almost broken hearts, it seemed unavailing. Their grief was pitiable. Johnnie was an only son and their only child. The idol of the fond mother's heart. He had but recently left home, in good health and with bright hopes of being promoted in his business, expecting to return again soon to visit his parents, but fate decreed otherwise, and instead of the home coming as anticipated, in health and prosperity, the slow moving hearse bore the bruised body of the once strong young man to the gate of the parental home. It is difficult to offer consolation in conditions like these, but our abiding faith in the wisdom and goodness of God convinces us that he will cause even this sad calamity "to work for good to those who love Him." "He is too wise to err, and too good to afflict without cause" and tho' we know not what he does, now, we shall "know hereafter." His mother feels that it was significant that just before he left home for the last time he sat down at the organ and played and sang, most beautifully, the song "In the sweet by and by, we shall meet on that beautiful shore." May this hope be realized "some sweet day" by the fond parents who are, even now, "only waiting" to hear the summons, child come home.

PASTOR.

In Memoriam.

Died, in the Pearl River neighborhood, Madison county, Miss., October 13th, 1903, J. R. Barham, Jr., son of J. R. and Mary E. Barham, age three years, nine months and seven days.

In the wise ordering of parental and family affection, every dependent child may be said to be the object of special interest and solicitude with each loving heart of the household. We say it is natural, that it should be so.

But now and then there seems to have been left down into this troubled world of ours, a childhood so perfect, so beautiful and so lovely in every lineament of childish innocence as to reach outside of the home circle and gather to itself the affection and loving admiration of all hearts.

This too is natural, but from a different cause. The human heart is always interested in, and attracted by, the most perfect ideal of its own nature this side of Paradise—the beauty and charming innocence of childhood.

This truth was strikingly illustrated when this darling son was taken, not only from the mother's fond embrace and the bosom of a devoted family, but from the treasured interest and admiration of the whole community. It was a sorrowful day at Pearl River Church, when this child of hope and promise was laid at rest.

In deep sympathy, the writer would say to the afflicted, sorrowing ones, God's purposes are infinitely wise and good. You may not be able to see it in this light now.

But "unto the upright a light ariseth in the darkness." The beloved child has gone to his heavenly home. He cannot return to you, but you can go to him.

"Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud, to heaven conveyed,
And bade it blossom there."

G. S. R.

Mrs. I. W. Tillman.

Sister I. W. Tillman was born in Raymond, Miss., Nov. 11, 1836, and died at her home here, on Dec. 30, 1903. Her long life of more than sixty-seven years was nearly all spent in true and constant service to God as a church member; for she was baptized at the age of fifteen, into the fellowship of County Line Baptist Church, Copiah County, Miss., by Eld. C. B. Holloway. She was married at the age of sixteen, became mother of her only child, now Mrs. T. M. Thornton, of Raymond, at seventeen, and was left a widow at eighteen.

She chose teaching as her occupation, and being a self-made woman, with a fine mind, and unsurpassed energy coupled with great strength of character, she taught school 39 years, 27 sessions of which she taught in Raymond, Miss. She was a splendid success as a teacher. The work she did in this line stands today as abundant proof of this.

As a Christian mother, no one has left her child a better example. In this line of service, as in that of school teaching, we have living proof of her efficiency. Sister Anna Thornton, her only child, is one of the finest examples of true Christian womanhood that I have ever known. Sister Tillman's life as a Christian is well known to hundreds of people who have come under the blessed influences of her sweet words of love and kind acts of liberality.

This good woman was "always abounding in the work of the Lord." She was one of "a peculiar people, zealous of good works." "She hath done what she could."

Thanks be to God for the helpfulness of her noble life to me and so many others. Walne, Pettigrew, Rowe and others, who have been pastor here, bear me record of what she was to her church and pastor. Her self-sacrificing zeal and loving gentleness, coupled with the grandest Christian fortitude, made her life a constant inspiration to the life of her church. She always found plenty of good work to do, because she was always looking for it.

CHAS. L. LEWIS.

Raymond, Miss.

Married.

Dec. 16th, 1903, at the residence of the bride's mother, Mr. Frank M. Pierce, of Copiah County, and Miss Lizzie Saxon, of Jefferson County.

S. R. YOUNG.

Dec. 23rd, 1903, at the home of the bride's father, in Lincoln County, Mr. H. E. Pierce, of Copiah County, and Miss Anna C. Varnado.

S. R. YOUNG.

Dec. 24th, 1903, at the home of the writer, S. R. Young—Mr. Hugh S. Barnes and Miss Mattie Smith, all of Jefferson County, Miss.

S. R. YOUNG.

Luper—Bozeman.

Bro. J. N. Luper, one of our most worthy townsmen, and Miss Rose Bozeman, were married this evening, at the home of the bride's father, Miss

Rose is the highly esteemed daughter of our mayor. They have the good wishes of many friends.

T. J. MOORE.

Centiss, Jan. 7.

Green—Hart.

On the evening of December 2nd, 1903, Dr. C. L. Green and Miss Bessie Hart were married at the Methodist Church in Utica, which the most skillful artists of our town had beautifully decorated for the occasion, R. A. Cochran officiating.

R. A. COCHRAN.

Embry—Varner.

At the home of the bride, in Itta Bena, Miss., on Dec. 30th, 1903, Mr. Brit. Embry and Miss Lizzie Varner were united in marriage, the writer officiating. May the blessing of God attend them through life.

W. R. COOPER.

Townsend—Mattox.

Mr. Geo. F. Townsend and Miss Lillie G. Mattox were married on the 6th day of January, 1904, at the home of the bride, in Carroll County, Miss. Only a few of the most closely related relatives and friends were present to witness the celebration of the nuptial bond. R. A. Cochran, a relative of the bride, officiated. He wishes for them a useful and happy life, in union with Christ.

R. A. COCHRAN.



GOOD POSITIONS

For Capable Youths.

The business world is daily calling for young men of ABILITY. The best investment you can make, young man, is in a good

Business Training

Such as is received in a course at

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It Qualifies

and sends out the best bookkeepers, bank clerks, cashiers, etc., many of them receiving salaries from \$1,000 to \$3,000 per year. And you can too!

Indorsed by the best business men of the city and State. Write for circular. Address **R. W. JENNINGS,** Jennings' Bus. College, NASHVILLE, TENN.

WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

January 1904.

Programs are suggestive only. Selection of additional hymns, subjects of prayer, etc. are left with the Society.

Subject: Woman's Missionary Union.

"Prayerfully, hopefully, greet the New Year."

1. Song Service of Praise.
2. Bible Reading: The Obligation of a Blessing: Isa. 43:10; John 15:16; Eph. 5:6-8; 1 Peter 2:9; Matt. 5:13-16; Rom. 12:1, 2. Seed Thought: Christ gives the best. He takes the hearts we offer and fills them with His glorious beauty, joy and peace; and in His service as we're growing stronger, the calls for grand achievements still increase.

3. Prayer: "Forget not all His Benefits. Petition: That a New Year may begin in our hearts, a year in which we shall do more for God's glory."

4. Items from Annual Report of Cor. Sec. W. M. U.

5. Worth Reaping—Ninety Thousand Dollars, the aim of W. M. U. for 1903-1904. Only four months of the Conventional Year remain. Are we doing our best?

6. A New Year's Talk on the motto of W. M. U. "Go Forward." Suggestive: At a critical moment in the battle of Waterloo, the Duke of Wellington sent out the command "Advance all along the line" and because the order was obeyed, victory was won.

7. Business, etc.: Results of Christmas Offering.

8. How to Freshen Up a Society Leaflet by Mrs. Thomas P. Bagby.

9. Plan to make the Society "Ideal" this year, remembering the higher the aim the greater will be the achievement.

10. Recitation: "Another year is

There's Health IN Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

**Mozley's
Lemon Elixir.**
Made of Lemons.

Mother

"My mother was troubled with consumption for many years. At last she was given up to die. Then she tried Ayer's Cherry Pectoral, and was speedily cured."
D. P. Jolly, Avoca, N. Y.

No matter how hard your cough or how long you have had it, Ayer's Cherry Pectoral is the best thing you can take.

But it's risky to wait until you have consumption. Get a bottle of Cherry Pectoral at once.

Three sizes: 25c, 50c, \$1.00.
Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

Aid recovery by keeping the bowels in good condition with Ayer's Pills, all vegetable, gently laxative.
J. C. AYER CO., Lowell, Mass.

Dawning," by F. R. Havergal, followed by a chain of prayer for the General Organization, W. M. U., State Organization, Local Societies, the Uninterested.

AUSTIN, TEXAS, DEC. 9TH, 1903
MRS. EDWIN McMORRIES, MERIDIAN, MISS.

DEAR SISTER IN CHRIST:

Yours of the 19th of Nov. was received in which you informed me that the Ladies Aid and Missionary Society had sent me a box of clothing. The box did not come until last Saturday. We enquired about it every day, but things come very slowly by freight. Since it came I have been so busy that it has been impossible for me to write to you before now. We all feel so glad over the contents of the box that I hardly know how to express our joy and gratitude to your Society for its kindness and the hard work and sacrifice it must have taken to fill such a big box—you don't know how we appreciate it. It was such a help to get clothing like that. The new pants fit as nicely as if made to order—as does also the overcoat, and the other suits were too large, so I could not wear them. However I gave them to a poor man, who needed them, and it made his heart leap for joy. I may never see your faces or have the pleasure in talking you by the hand to thank you for your great kindness to us, but the good Lord who knows it all, and who has promised to reward our good deeds done in love. He shall give you your reward in due season. My family joins with me in thanking you most heartily and we pray the Lord to pour out his richest blessings upon you and

Do You Know What It Means To Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops, mass gets cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.

may we so live and labor that we may meet in heaven, where there is no parting and where we shall join in the big chorus giving praise, honor and glory to him who gave his life for us that we through faith in Him might be saved. God bless you all!

Sincerely yours in the Lord,
O. F. CARLSON.
R. R. 2, Box 5, Austin, Texas.

Woman's Missionary Union.

"The field is the world." there is service for the Master everywhere.

BIBLE READING.

"Women as Helpers in God's Kingdom."

In Old Testament Times: Pharaoh's Daughter. Exodus ii:5-10.

The willing-hearted Women, workers for the Tabernacle. Ex. xxxv:22-26.

The Widow of Zarephath. 1 Kings xvii:9, 16.

The Shunamite Woman. 2 Kings iv:9, 10.

The Daughters of Shallum, who helped repair the walls of Jerusalem. Nehemiah iii:12.

In the Time of Christ: Mary, the Mother of Christ: Luke i:38.

Anna, the Prophetess. Luke ii:36-38.

The Woman of Samaria. John iv:28-30.

Mary and Martha. Luke ii:38-42.

The Poor Widow. Mark xii:41-44.

The Woman with the Alabaster Box. Mark xiv:3-9.

The Women who Ministered to Him. Luke viii:23.

In Apostolic Times: The Women in the Prayer Meeting. Acts i:14.

Doreas. Acts ix:36-41.

Rhoda. Acts xii:12.

Lydia. Acts xvi:14, 15.
Paul's Helpers. Romans xvii:1-6; Philippians iv:3.

TRIBUTES TO WOMEN.

John Quincy Adams—All that I am, my mother made me.

Lamartine—There is a woman at the beginning of all great things.

Whittier—If woman lost us Eden, such as she alone can restore it.

Gladstone—Woman is the most perfect when the most womanly.

E. S. Barrett—Woman is last at the cross, and earliest at the grave.

A. T. Pierson—The value of woman's work for women no human gauge can measure.

DRAKE'S PALMETTO WINE.

A tonic palmetto medicine that relieves immediately and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Menstrual Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of Bladder.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE BAPTIST who writes for it.

Simply send your name and address by letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

A Business College of Reputation.

The Southern Shorthand and Business University Atlanta, Ga., Moves Into an Elegant Home.

The oldest, largest, and best Business College in the South, the Southern Shorthand and Business University, of Atlanta, Georgia, is now moving into a new and elegant home on the Viaduct, which is right in the very heart of Atlanta, and its Mid-winter Sessions will open there on December 30th.

This College ranks second to none in the United States in points of completeness and thoroughness of curriculum and accretment of quarters. It has the largest patronage in the South, annually enrolling over 500 students.

It places its graduates in positions receiving from fifty to sixty applications monthly from business men for book-keepers and stenographers.

Write for Catalogue. Address A. C. Briscoe, Pres., or L. W. Arnold, Vice-Pres., Atlanta, Ga.

"Once Grown Always Grown"
The Maile motto for more than 25 years. My new

SEED
BOOK for 1904

Cost over \$50,000 to publish. If you have a garden you can have a copy for the asking. Send a postal for it to Wm. Henry Maile, Philadelphia, Pa.

See the Point?



Saves Constant Dipping in the Ink.

The Braham Patent Pen Writes Twenty

times longer with a single dip than any other steel pen. Wears twice as long. Is non-corrosive. Positively prevents blotting. Are manufactured in fifteen different styles and adapted for use by all classes of business men, teachers and school children.

Price by Mail Postpaid, 25c per Dozen, or five for 10c.

Each dozen pens entitles the purchaser to one auto gold pen, one carbon ink tablet and their choice of fifty visiting or business cards, or a pen ejecting holder.

Each five pens entitles the purchaser to one ink tablet, and one pen ejecting holder. Offer is made to you on your initial trial of the Braham Pen, which we are confident will satisfy you. Write for a Sample Pen.

MISSISSIPPI SALES AGENCY, State Agents, Spangler Bldg., Jackson, Miss.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

PRICE LIST PER QUARTER.

THE CONVENTION TEACHER.....	\$0 12
BIBLE CLASS QUARTERLY.....	04
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PRIMARY QUARTERLY.....	02
THE LESSON LEAF.....	01
THE PRIMARY LEAF.....	01
CHILD'S GEM.....	01
B. Y. P. U. QUARTERLY.....	01
of 10, cents.....	in orders
KIND WORDS, weekly, no advertise- ments.....	13
YOUTH'S KIND WORDS, semi-mo'y.....	05
BIBLE LESSON PICTURES.....	75
PICTURE LESSON CARDS.....	25

OTHER SUPPLIES

SUNDAY SCHOOL RECORD, complete, each.....	\$1 00
CLASS BOOKS, per doz.....	40
CLASS COLLECTION ENVELOPES, per doz.....	50

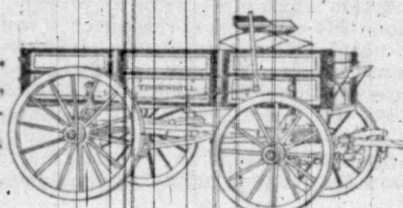
Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

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Strong, All sizes.
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of Southern Material by Southern Men.



Light Running
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For all uses. Every wagon guaranteed to give satisfaction.

Ask your dealer for them. If he hasn't them, write us.

THE PRICE IS RIGHT. THORNHILL WAGON CO., Lynchburg, Va.

TOBACCO HABIT CURED OR MONEY REFUNDED.

Its Use Is Filthy, Expensive and Hurtful. The Rose Tobacco Cure Is Absolute. Your Rose Tobacco Cure gives perfect satisfaction. J. S. Bousley, M.D., Rayville, La. I have a certificate that one box cured four persons. Rev. J. W. Hatcher, Hatcher, Ala. Price \$1. per box. Order of ROSE DRUG CO., Watts Building, Birmingham, Ala.

BURPEE'S Farm Annual for 1904

MAILED FREE to all who want the BEST SEEDS! It is a new book of 128 pages, including valuable RARE NOVELTIES which cannot be had elsewhere. Write TO-DAY! A postal card will secure a copy by first mail, provided you intend to purchase seeds, otherwise the price is ten cents, which is less than cost to us. W. ATLEE BURPEE & CO., Philadelphia, Pa.

Positions Guaranteed

They will take your note for tuition, payable when you secure a position.

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GOOD BOARD CHEAP.
Some Free Scholarships.

HARRIS BUSINESS COLLEGE, Jackson, Miss.

ANNOUNCEMENTS! ILLINOIS CENTRAL R. R.

DIRECT TO HAVANA

Via Illinois Central R. R. to New Orleans and the weekly Southern Pacific S. S. "Louisiana" to Havana. Leave Chicago and Cincinnati Friday morning, leave St. Louis and Louisville Friday noon, arrive New Orleans Saturday 10:00 a. m., leave Saturday 2:00 p. m., arriving at Havana Monday morning. Round-trip and one-way through tickets at unusually low rates. Free Illinois Central R. R. Illustrated Folder on Cuba, giving all particulars, on application.

Ocean Steamships from New Orleans

Ocean steamship sailings from New Orleans for Mexico, Panama, Central and South America, West Indies and Europe concisely set forth in a special folder issued by the Illinois Central R. R. Send for a copy.

MEXICO—CALIFORNIA

Special Tours of Mexico and California via the Illinois Central and New Orleans under the auspices of Raymond & Whitcomb, will leave Chicago Friday, February 12, for Mexico and California via New Orleans, also from Chicago Friday, March 4th, for California via the Illinois Central and New Orleans. Entire trips made in special private vestibule trains of finest Pullmans, with dining car service. Fascinating trips, complete in every detail.

Illinois Central Weekly Excursions to California. Excursion cars, through to Los Angeles and San Francisco as follows: Via New Orleans and the Southern Route every Wednesday from Chicago; every Tuesday from Cincinnati. Via Omaha and the scenic Route every Wednesday from Chicago.

NEW ORLEANS.

A delightfully unique city for the tourist to visit. Winter tourist rates now in effect. Double daily service and fast steamheated vestibule trains with through sleeping cars, buffet-library-smoking car service and all meals en route in dining cars. Ask for an illustrated book on New Orleans.

GULFPORT, MISS.

The Great Southern Hotel, at Gulfport, Miss., on the Mexican Gulf Coast, has 250 rooms single or en suite, with or without bath. Steam heat, electric light, hot and cold running water, and telephone in every room. Reached via Memphis and the Illinois Central's fast morning trains, carrying sleeping and buffet library cars, with a single change, on same train en route to Memphis, into through sleeping car to Gulfport. Send for illustrated folder describing Gulfport and the hotel.

HOT SPRINGS, ARK.

Direct Pullman Sleeping Car Service via Memphis. Send for book describing this most interesting of health and pleasure resorts.

Full particulars concerning all of the above can be had of any agents of the Illinois Central, or by addressing the near st. of the underigned representatives of the "Central."

F. W. HARLOW, D. P. A., Louisville
A. J. McDUGALL, D. P. A., New Orleans
A. H. HANSON, G. P. A., Chicago
JNO. A. SCOTT, A. G. P. A., Memphis.

THE NEW ROAD.

THE MOBILE, JACKSON AND KANSAS CITY.

The New Way,

has newly appointed and up-to-date equipment which make travel a pleasure to its patrons. It is the short route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or L. B. SULLIVAN, General Passenger Agent, Mobile. Coupon Tickets on sale to all points.

Old But Ever New.

More than eighteen years ago, Mr. M. D. Sams, came with his heart bruised, crushed, bleeding with grief from the sad words of his physician, an experienced and talented doctor, "your wife must die." These words were fresh in his mind, ringing in his ears, burning their way as an arrow through his heart, to forever blight his mortal existence.

After the careful and painstaking efforts of Dr. Whitaker, the skilled physician and Dropsy Specialist that he is Mr. Sams wrote this:

Dr. S. T. Whitaker, Atlanta, Ga.:

Dear Sir:—In the year 1885, when I first applied to you for my wife, her condition was such that not only her immediate family and friends had despaired of her life, but her physician had said her recovery was impossible.

The dropsical effusion, with all the complications in her case that is peculiar to her sex, gave way rapidly. Since her recovery under your treatment she has given birth to three children with no untoward symptoms, which proves to my mind that the cure is complete.

I am free to acknowledge that I am of the opinion had it not been for your treatment she would not have recovered. I heartily recommend you and your treatment to all.

Yours very truly,
M. D. SAMS.

Now more than eighteen years since this marvelous cure was effected, Mrs. Sams still lives (all the while free from Dropsy), to tell the "Old But Ever New" story of Dr. Whitaker's effectual and restoring her to health.

He guarantees immediate relief in your case. Give age and name of patient and history of case, and a free treatment with directions will be sent at once. Address S. T. Whitaker, M. D., Dropsy Specialist, 41 E. Irwin St., Atlanta, Ga.

P. S. Send in care of C. C. Dept., for sample of an absolute cure for Catarrh, Cold in Head, etc. Enclose four one-cent stamps and request a prescription for Hair Tonic. It can be filled at any Drug Store.

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* Vitæ-Ore will do the same for you as it has for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

REV. S. E. McMILLIAN, BAPTIST MINISTER AT OPHELIA, W. VA., TESTIFIES AND PRAISES IT MOST HIGHLY.

It is because I have tested this wonderful remedy called Vitæ-Ore that I thus speak forth in its praise, so that all suffering humanity may know that in its grasp lies a cure for their ills. The good God hath given us this broad land, so that we may enjoy its loveliness in that for which he hath created it, and to partake of its delicious fruits, and drink from the pebbly brook as it ripples by. But the suffering ones, and there are many thousands, needeth Health to enjoy its luxuries, a health that I most assuredly feel can be found in Vitæ-Ore. I was unable for more than three months to attend to my work as a minister of the Gospel; my health was fast failing me, and my condition gave me cause for much alarm. At this time I read an advertisement of Vitæ-Ore in my Baptist paper (praise to the editor for the space he gave it). I at once sent for a dollar package on trial and immediately began its use. I must say of a truth to man before God, Vitæ-Ore began its work at once. It two weeks I felt like a different man, and was again able to attend to my duties as before.



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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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